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School" and its social service, and on "Religion and the Church." They are both particularly valuable to teachers and managers of schools, as is also the discussion of the "Problems of Social Psychology," and the succeeding chapters. It is a matter of congratulation that a book of this kind has been written by a man who believes in the existence and importance of the spiritual element in human nature, and is not afraid to speak of the church and religion; and to say, after treating nature studies most generously, "But the environment in which the citizens are living is not merely the physical world about us. Physical science is not the only science which deals with reality. Unless we actually identify physiology and psychology, matter and mind, and beg the whole question of materialism, there is still nearer to us than nature a world of spirit, of thinking beings."

The teachers of Indiana are very fortunate in having this book upon their reading list. The suggestions, in the preface, to students as to the manner of using the work, and the directions, in the appendix, for local studies, are of great practical value. Readers cannot do better than to adopt and follow the order of "topics for papers and discussions" given for the successive chapters, making use of maps and charts of their own immediate neighborhood, prepared by themselves.

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*La guerre et ses prétendus bienfaits.* Par J. Novicow. Paris: Armand Colin et C<sup>ie</sup>, 1898. Pp. 198.

THIS work has a double claim to attention: in the first place, because the writer is already well known as the author of *La politique internationale*, *Les luttes entre les sociétés humaines*, and *Conscience et volonté sociales*; secondly, because the book covers, in brief compass, practically the entire field of discussion as to the causes and results of war. This will appear most clearly from an inspection of the table of contents, which is here transcribed:

- I. "La guerre considérée comme fin."
- II. "Le raisonnement unilatéral."
- III. "La guerre est une solution."
- IV. "Résultats physiologiques."
- V. "Résultats économiques."
- VI. "Résultats politiques."

VII. "Résultats intellectuels."

VIII. "Résultats moraux."

IX. "Survivances, routines et sophismes."

X. "La psychologie de la guerre."

XI. "La guerre considérée comme forme unique de la lutte."

XII. "Les théoriciens de la force brutale."

XIII. "Synthèses de l'antagonisme et de la solidarité."

The author is an impassioned advocate of universal peace, and in this work vigorously attacks the arguments advanced by those who believe war beneficial, or at any rate unavoidable, paying special attention to the book entitled *Ueber Krieg, Frieden und Cultur*, by Max Jähns.<sup>1</sup> In spite of the brevity caused by the treatment of so many topics, the book is very clear and vigorous in style, entertaining, full of keen observation and persuasive argumentation. The criticism is particularly sharp and telling when directed against what M. Novicow calls the "raisonnement unilatéral" of his opponents. For example, nothing could be better than his exposure of the logical error committed by those who defend war as an end in itself, whereas it has never been more than a means; or extol the virtues produced by successful warfare, but are silent concerning the vices engendered by servitude; or laud the glory of a war in defense of country, but say nothing of the dishonor involved in wanton aggression: forgetting that a conqueror implies a conquered, and that a defender presupposes an aggressor.

But in spite of these merits, the reader is at times conscious of a feeling of disappointment, not because he has received little, but because he had expected more. Slips in historical statements are rather frequent: *e. g.*, on p. 146 occurs this statement, "Auguste ferma le *premier* le temple de Janus." The argument is not strengthened by the frequent use of strong language: *e. g.*, Bismarck is *ce hobereau*; Roon, Moltke, and Bismarck are *les trois copains*; war is always murder, massacre, or collective assassination; force is always brutal, etc., etc. Consistency is sometimes cast to the winds, as on p. 94, where we read: ". . . Si la France renonçait à l'Alsace-Lorraine, elle aurait bientôt le sort de la Pologne. Les Français (et tous les autres peuples) doivent revendiquer leurs droits jusqu'à la dernière goutte de leur sang." Inasmuch as opinions differ, radically and permanently, as to the rights of the several nations, this declaration would appear to make an end of the argument for universal peace. There is frequently

<sup>1</sup> Berlin, 1893.

an air of artificiality about the treatment of political affairs which reminds one irresistibly of Rousseau and the atomistic social philosophy of the eighteenth century: *e. g.*, "Le bien-être des hommes n'est pas en fonction des divisions politiques. Que l'Europe soit partagée en dix états ou en cinquante, elle ne sera pour cela ni plus civilisée, ni plus barbare" (p. 71). And, finally, there are not wanting examples of the "one-sided reasoning" with which M. Novicow charges his opponents. Thus he argues that because questions still remain which threaten war, therefore the eight thousand wars of the past have all settled nothing; and also that because the smaller states have opposed political consolidation by war, therefore war has never consolidated great states. Such arguments are surely rather ingenious than convincing.

After proving, to his own satisfaction, that war is, and always has been, an unmitigated evil, in every respect, M. Novicow finds himself confronted with this question: Why is it, then, that war still continues, and that men are still found to defend it? His answer is brief and to the point: War continues from force of habit (*routine*), and men defend it because they have confused it with competition in general (*la lutte*). The discussion of this proposition is one of the most original and suggestive parts of the book.

The last two chapters contain a polemic against the theories advanced by Gumplowicz in *Der Rassenkampf*, and, at the end, an eloquent plea for peace. But unfortunately, the "Synthèse de l'antagonisme et de la solidarité" proves to be metaphysical to a degree, and we are left in the dark as to the means by which peace is to be obtained and maintained.

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*Socialism and the Social Movement in the Nineteenth Century.* By WERNER LOMBART, Professor in the University of Breslau. Translated by Anson P. Atterbury; introduction by Professor John B. Clark. New York: G. P. Putnam's Sons, 1898. Pp. xvii + 199.

THIS volume of public addresses gives the most significant elements of socialism without burdening the page with minor details. The author regards socialism as the most significant form of proletarian struggle for recognition, power, and material well-being. The class is